لا إله إلا الله محمد رسول الله

إن الدين عند الله الإسلام

THE REVIEW OF RELIGIONS

July 1963

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EDITORS

S. D. AHMAD M. G. AHMAD

THE AHMADIYYA MOVEMENT IN ISLAM

The Ahmadiyya Movement was founded in 1889 by Hazrat Mirza Ghulam Ahmad of Qadian, India. He declared that God had conferred upon him the dignity of Prophethood. He claimed that he had received this blessing through being a perfect follower of the Holy Prophet. He claimed to be the Promised Messiah and Mahdi and the Expected Messenger of all the religions of the world. He explained that God had raised him for the purpose of re-establishing the dominion of Islam and to shed light upon the true teachings of the Holy Quran. With him, in fact, had started a new era, the renaissance of Islam.

One startling historical disclosure he made, was that Jesus Christ had escaped death at the crucifixion and had subsequently travelled to Kashmir, where his tomb still exists at Srinagar.

When Hazrat Ahmad published his claims and revelations received by him, he encountered a severe storm of opposition from all quarters and all communities. In spite of this opposition God began to strengthen his voice and people began to follow him. At the time of his death in 1908, he had gathered around him a group of faithful and staunch followers not only in India but also in other countries, numbering hundreds of thousands.

After his death in 1908, he was succeeded by the Late Hazrat Maulvi Nuruddin Sahib as his First Khalifa. At his death in 1914, Hazrat Mirza Bashiruddin Mahmud Ahmad, the Promised Son of the Promised Messiah, was elected as his second Khalifa.

He particularly undertook a vast programme of the propagation of Islam, and under his guidance, the Movement is carrying on vigorous missionary activities throughout the world. There is now a network of Ahmadiyya missions in almost every free country.

Any information or literature about *Ahmadiyyat* can be had from the Ahmadiyya missions in different parts of the world or direct from :

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This is an organ of the Ahmadiyya Movement which represents true Islam. It deals with religious, ethical, social and economic questions, Islamic mysticism and current topics. It also provides Book Reviews.

It is open to all for discussing problems connected with the religious and spiritual growth of man, but it does not give any assurance to publish all articles, nor does it accept any responsibility for views expressed by contributors.

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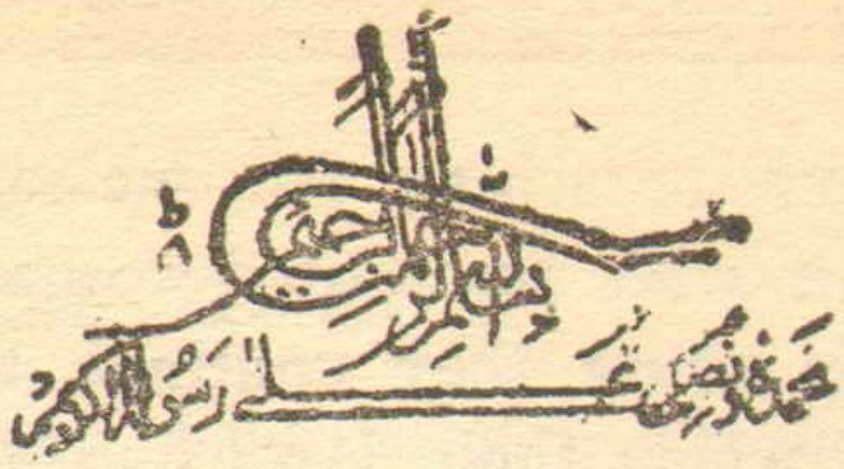

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A verse from the Holy Quran——

ان الابرار لفی نعیم

"Verily the virtuous will be in bliss". (82 : 14)

Abrar is a plural word and signifies those who obey their Lord, who treat others with gentleness and those who try to please God and avoid His wrath.

Naeem means bliss and comfort.

The verse quoted above tells us that those who do good deeds and show kindness to their fellow-beings and are tender-hearted, and who, by following the teachings that God has revealed to his Prophets, try to avoid His displeasure and win His pleasure, they shall be rewarded beautifully not only in the life to come but in this life also. It says that those who perform the above mentioned deeds are *Abrar* in the real sense of the word, they shall not have to wait for the heareafter to taste the fruits of their labours but that God, accepting their efforts will grant them that peace of mind and tranquility of heart which will free them from all kinds of doubts and misgivings. They have a firm faith in the omnipotence of their Lord and feel happy and joyful even in the midst of severest trials and hardships. Their opponents and enemies try their utmost to stop them from serving their

Master and from preaching His message to the people of the world. But with undaunted courage and faith in the success of their cause they continue to march on till they reach the goal which their Lord and Master has appointed for them. The obstacles in their way cannot stop them. Their minds are free from doubt or misgiving. Their hearts are filled with a certainty which makes their lives happy and joyous. This is the stage in the spiritual development of man when he enters heaven. There we attain to the peace of heavens even before we die. The virtuous, in short, enjoy the happiness and blessings of the heaven in this earthly life. This, indeed, is man's heaven. The truth of the Quranic claim that the virtuous enjoy the blessings of heaven in this world can be proved from the lives of prophets and of those who follow them. When we turn to history to find out what kind of life the Holy Prophet of Islam led, we come to know that even in the face of the gravest of dangers his faith in God remained unshaken because it was founded on personal experience of His powers and glory. Because of his faith his mind was free from fear or doubt and he was undisturbed even under the most adverse circumstances.

This is borne out by the example of the Holy Prophet at the time of his migration from Mecca. The Holy Prophet and his faithful companion Abu Bakar, after leaving Mecca for Medina went to the hill of *Thor*, some three miles from Mecca. They were pursued by their violent enemies and were forced to take refuge in the Cave of *Thor* where they remained hidden for three days. The pursuers even reached the opening of the cave where the fugitives were hidden.

Abu Bakar, worried about the safety of his master, showed signs of anxiety. The refugees heard the footsteps of their pursuers who were walking near the opening of the cave. Just one glance and they would be lost. It was at this critical moment that the Holy Prophet comforted his companion and calmly said :

لا تحزن ان الله معنا

"Fear not, God is with us".

Covenant through the Prophets

A grand prophecy about the Holy Prophet of Islam in the Testament of Levi.

Sheikh Abdul Qadir, Lahore

A book based on the Testament of the Twelve Patriarchs (sons of Jacob) has ever formed part of the Jewish and Christian literature from the earliest times. It says that when the sons of Jacob were knocking at the death-door, they gathered together their sons, grandsons, and great grandsons about themselves. Each one of the Patriarchs narrated some of the selected events of his life and asked his children to pick up and follow that which was good and shun that which was evil. Each one warned his children to beware of sin and its evil consequences that were sure to follow in its wake.

Levi, the third son of Jacob, was entrusted with the priesthood of Isreal which was to continue even among his children. Levi's Testament is most important because it mentions the 'Renewer of the Law', i.e. Jesus Christ, the complete destruction of the Jewish nation as a result of the denial of the prophet of God. It, then, speaks of the advent of the Great and Holy Prophet after Jesus Christ in such a grand and glorious style that the human soul begins to exult in ecstacy. Levi asked his children to stand witness to his will and then he breathed his last. It is a clear instance of the covenant of the Prophets and their followers.

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The importance of the Twelve Patriarchs became considerably enhanced because of the recent discovery of the Dead Sea Scrolls in modern times, for only the Testaments of two sons of Jacob—Levi and Naphtali ..... have been discovered from the valley of Qumran in Aramaic and Hebrew respectively, while the Testaments of the other ten sons (of Jacob) have not been traced. This has led the scholars to hold the view that the Testaments of the two sons—Levi and Naphtali—inspired the early Jewish Christians to compose a similar work including all Twelve of the sons of Jacob"[1] Afterwards it was rendered into Greek.

Some portions of the fourteenth chapter of Levi's Testament which were supposed to have been interpolated afterwards have also been discovered from the Dead Sea Cave which shows that the contents of this chapter relate to the earliest sources. Now from the Qumran library we are able to see fragments of copies of the Testament of Levi in their original Aramaic, and incidently, containing a portion of chapter fourteen which has generally been supposed to have been one of the later interpolated sections.[2]

Scholars are of the opinion that the Testament under review is nothing but the production of a Jewish Christian or by an Essene convert to Christianity.[3]

Later Christians made further additions and tinctured it with their particular sectarian beliefs which is not difficult to trace out.[4]

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How this Testament affected the New Testament may be judged from the following quotation:

> "The instaces of the influence of these writings on the New Testament are notable in the Sermon on the mount which reflects the spirit and even uses phrases from these Testaments. St. Paul appears to have borrowed so freely that it seems as though he must have carried a copy of the Testaments with him on his travels.[5]

Another characteristic of Levi's Testament is the fact that it speaks of a 'Righteous Prophet' and 'Renewer of the Torah' which, according to the Dead Sea Scrolls is מורה הצדק (Teacher of Righteousness) and דורש התורה (Interpreter of the Law) about whom it is written that he was saved from the iron grip of the Jewish priests and from the Jaws of death and that he migrated from Jerusalem. The question as to whether this great personage was Jesus Christ or somebody else, has given rise to a cotroversy among the scholars. Levi's Testament shows that the great personage is no other man than Jesus Christ himself.

After this brief introduction, the glad tidings which Christians of the first century have narrated in the words of Levi are as under:

Levi, at first, speaks of the appearance of the Renewer of the Law i.e. Jesus Christ and then addresses his children thus :

> "And a man who reneweth the Law in the power of the Most High ye shall call a deceiver ; and at last ye shall rush upon him to slay him not knowing his dignity, taking innocent blood through wickedness upon your heads, and your holy places shall be laid waste even to the ground because of him. And ye shall have no place that is clean ; but ye shall be among the Gentiles a curse and a dispersion until He shall again visit you, and in pity shall receive you through faith and water".[6]

It is evident that by the Commentator of Torah is here meant Jesus Christ and it refers to his crucifixion when the chief priests demanded of the Roman Governor that he should be hanged and that his blood be on them and on their children. Similarly Jesus Christ prophesied that the Temple and city of of Jerusalem would be destroyed on account of the wickedness of the Jews.

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In the Testament of Levi the Promised Messiah is spoken of as a scion of Levi. The Dead Sea Scrolls speak of the Righteous Teacher to be a priest belonging to Levi's children.

The Holy Quran also speaks of Mary and her son as belonging to the Imran family. We read about Jesus Christ in the convenant of Levi as under :

> "And his presence is beloved, as a prophet of the most High, of the seed of Abraham, our father.

It is evident that early Christians regarded Jesus Christ as a man, prophet and a commentator of Torah and nothing more. After Christ Levi speaks of the periods of priesthood of the Israelites from the beginning to the destruction of Jerusalem. Then we come across a beautiful poem bearing the glad tidings of the Promised Prophet in the following words :

13. Then shall the Lord raise up a new priest.

14. And to him all the words of the Lord shall be revealed ; and he shall execute a righteous Judgement upon the earth for a multitude of days.

15. And his star shall arise in heaven as of a king.

16. Lighting up the light of knowledge as the sun the day, and he shall be magnified in the world.

17. He shall shine forth as the sun of the earth, and shall remove all darkness from under heaven, and there shall be peace in all the earth.

18. The heavens shall exult in his days and the earth shall be glad and the clouds shall rejoice ;

19. And the knowledge of the Lord shall be poured forth upon the earth as the water of the seas.

20. And the angels of the glory of the presence of the Lord shall be glad in him.

21. The heavens shall be opened and from the temple of glory shall come upon him sanctification, with the father's voice as from Abraham to Isaac.

22. And the glory of the Most High shall be uttered over him and the spirit of understanding and sanctification shall rest upon him in the water.

23. For he shall give the majesty of the Lord to His sons in truth for evermore ;

24. And then shall none succeed him among coming generations for ever.

25. And in his priesthood the Gentiles shall be multiplied in knowledge upon the earth, and enlightened by the grace of the Lord. In his priesthood shall sin come to an end, the lawless shall cease to do evil.

26. And he shall open the gates of paradise and shall remove the threatening sword against Adam and he shall give to the saints to eat from the tree of life and the spirit of holiness shall be on them.

27. And Beliar shall be bound by him and he shall give power to his children to tread upon the evil spirits.

28. And the Lord shall rejoice in His children and be well pleased in his beloved ones for ever.

29. Then shall Abraham and Isaac and Jacob exult and I will be glad and all the saints shall clothe themselves with joy.

This poem reflects the ideas contained in the Gospel of St. John where Jesus Christ speaks of the advent of the Promised Paraclete, the Comforter and the Spirit of Truth. Says he :

> And when he is come, he will reprove the world of sin, and of righteousness and of Judgement. (16 : 8)
>
> I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will guide you *all* truth : for he shall not speak of himself ; but whatever he shall hear that he shall speak ; and he will shew you things to come. (16 : 13)

The Levi son of Israel, addresses his children from his death-bed thus :

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> And now, my children, ye have heard all ; choose, therefore, for yourselves either the light or the darkness, either the law of the Lord or the words of Beliar. And his sons answered him saying, "Before the Lord we will walk according to His Law". And their father said unto then, "The Lord is witness, and His Angels are witnesses and ye are witnesses, and I am witness, concerning the word of your mouth". And his sons said unto him, we are witnesses.

Now it is evident from the study of Levi's Testament that early Christians were expectant of a Great Prophet after Jesus Christ and they regarded him to be the Pride of the worlds. Mercy of God, the True Guide and the "Praised One". And they regarded Jesus Christ to be a man and a renovator only. According to them the destruction of the Temple and city of Jerusalem was the result of the sins of the Jews and of the maltreatment they had meted out to a Prophet of God (Jesus Christ).

The Holy Quran says :

و اذ اخذالله ميثاق النبيين لما آتيتكم من كتب وحكمة
ثم جاء كم رسول مصدق لمامعكم لتومنن به ولتنصرنه
قال أ آقررتم و اخذتم على ذالكم اصرى ـ قالوا اقررنا
قال فاشهدوا و انا معكم من الشاهدين ـ فمن تولى بعد
ذلك فاولئك هم الفاسقون

And remember the time when Allah took a convenant from the people through the Prophets, saying : Whatever I give you of the Book and Wisdom and then there comes to you a Messenger, fulfilling that which is with you, you shall believe in him and help him. And He said : Do you agree, and do you accept the responsibility which I lay upon you in this matter ? They said, 'We agree : He said, 'Then bear witness and I am with you among the witnesses. (3 : 82, 83)

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" The World as I See it "

Criticism of Einstein's View of Life

Ch. Abdus Salam Akhtar M.A.

Albert Einstein, the world famous physicist, in an essay entitled, 'The World As I See it,' has elaborately discussed what he thinks about life. The essay, as the Introduction says, is a brilliant and straightforward exposition of the scientists' view of life, in juxtaposition to his Theory of Relativity, which has transformed scientists' notions of time and space. The author who is the Nobel Prize Winner in physics (1921) has expressed his views on life, as it exists on this planet, and of the ultimate possibility of its continuation after death.

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Before we start consideration of this view, it is well to estimate the importance of the view expressed in the essay, for it is not, strictly speaking, Eistein's personal view, it is a view expressed by almost every genuine scientist in the field of physical discovery to-day. Besides it vindicates to a large extent, the disposition of a modern young man, towards society, religion, ideas and ideals. The background which we have, when we advance in our study of modern sciences, is well brought out by the author, for he speaks not only of his own trend of mind, but of the disposition of an average student, who goes straight to his study table, without analysing the ideas which lie in his sub-conscious mind.

The essay is important in one other way too. It shows the state of suspense which a modern man carries in his mind, with regard to the ultimate questions on the end of this life. It is a pity, that most of the genuine scientists, making spectacular achievements in the physical world, keep mum, or remain in suspense, as regards the aims and objects of this life. If they talk at all, they do not go beyond the pleasing conceptions of Goodness and Beauty, as if Goodness and Beauty alone have coloured their lives. Yet what we actually find in the field of their manipulation, is nothing but the negation of these concepts, who can deny that the present science has driven this world more to an inferno of fear and extinction, than to the slightest consciousness

of Goodness and Beauty. Yet Albert Einstein in his essay says :

> "The ideals which have lighted me on my way, and time after time given me new courage to face life cheerfully have been Truth, Goodness, and Beauty. Without the sense of fellowship with men of like mind, of preoccupation with the objective, the mentally unattainable in the field of art and science research, life would have seemed to me empty. The ordinary objects of human endeavour, property, outward success, luxury, have always seemed to me contemptible."[1]

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The reader would realize that Einstein's own mind, developed as it was, may have enjoyed the concepts of Truth, Goodness, and Beauty, but to a layman, these concepts are blurred, vague, and indistinct. They, at best, serve, as the poetry of life, but unless they are implemented in actual morality, they can not be taken as the springs of moral action. In fact, there have been thousands among the visionaries, poets, and mystics who have spoken beautiful phrases about certain ideals, but their own lives, and of those associated with them, fell far short of their own ideals. In the words of Einstein, they plunged in the same abyss of temptations, i.e., property, luxury and outward success, which were the objects of contempt for Einstein himself.

Abstract Ideals and Morality

The truth is that abstract ideals cannot serve as the basis of morality. It is possible that one may picture to himself, the state of being an angel, but he does not become an angel. Similarly it is possible to conjecture the delight of a bird, when it is in flight, but that delight cannot be real. In order, that an ideal may colour one's life, it is necessary, that it must be allowed to prevail on entire life of the scientist himself ; but we do mean to show that abstract ideals, however fascinating they may appear, cannot be allowed to substitute ethical maxims.

The Holy Quran says :

والذين آمنوا وعملوا الصلحت اولئك اصحاب الجنة هم فيها خالدون

"But they who believe and do good works, those are the dwellers of Heaven. Therein shall they abide." (2 : 83)

The Holy Quran emphasizes that mere faith without good actions is only a lip-service. It cannot do good. In order that this world may turn into a place of lasting peace, it is necessary that the ideals which we cherish, must live in our actions. It is easy to talk of beautiful things, and even to say that they have inspired one to great spiritual or moral heights, but on close examination, it will be found to be a deception. Morality is not a mental luxury, nor even a devotion to an ideal. If a student devotes all his time to study and speculation, he may be called a good student, but not a moral person. Morality involves a struggle, a conflict and an action in the line of greatest resistance with reference to the Ideal of Goodness. Even if a student conquers diversions, and is able to concentrate on his books, he will not be a moral person. It is because his 'Ideal' is not, strictly speaking, moral. The idea of morality involves a distinction ; a distinction between good and bad, right and wrong. Take the case of the same student. If he finds a temptation to pick up a book of his companion, but he resists this temptation on the ground that this action would be detrimental to his own sublimation, the action would be moral. If the student resists this temption on the ground, that the book is not useful for him, or that he has no place to hide it, the action would not be moral. In both the cases, the action is not done. But in one case it is moral, in another case it is not.

Morality, thus, does not purely depend upon motives. A truly moral action must have a reference to the absorption of the Moral Ideal itself. This point has been well brought out by Hazrat Ahmad, the Promised Messiah of this age. He says :

"In order to establish real unity of God in your hearts, it is necessary to have heartful share of the love of God. Love cannot be fully established unless it is co-ordinated with full vigour of physical co-operation. If you go on talking of sugar without touching it, your tongue will not taste sweetness. Similarly if you acknowledge friendship of some one, it is imperative that you help him in need and deed."[3]

The main objection against Einstein's view is, that it smacks of verbiage only. It is only a blurred idea of Goodness and Beauty, without any effort to implement it. It may be partly alright with Enistein himself, for he may have had some notions of Truth or Goodness, but for others who read him, and whose texture of mind may be quite different, these abstract ideas hold no good.

Einstein's View of Rewards and Puuishments in the Hereafter

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Einstein says :

> "I cannot concieve of a God who rewards and punishes His creatures or has a will of the type of which we are conscious in ourselves. An individual who should survive his physical death, is also beyond my comprehension, nor do I wish it otherwise. Such notions are for the fear or absurd egoism of feeble souls. Enough for me the mystery of the eternity of life, and the inkling of the marvellous structure of reality, together with the single-hearted endeavour to comprehend a portion, be it never so tiny, of the reason that manifests itself in nature."[7]

Readers would note, on the very face of it, that the passage containing the learned author's ideas, is beset with a terrible suspense. Einstein believes that life after death, is inconprehensible, but he does not want it otherwise as well. The continuation of the existence of soul in the hereafter, is, according to him, "the egoism of the feeble souls", yet the mystery of the eternity of life, is an inspiration to him, for he sees reason in nature.

One cannot concieve of a more glaring example of contradiction in terms. A simple question is : if you do not believe in the life after death, what makes you think of the eternity of life ? What meaning is left in the eternity, if the soul is not to continue ? Then, above all, does Reason in nature, not demand, that there should be justice in nature. If this world is to be the be-all and end-all of existence, there are millions among

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the very genuine souls, who expired before seeing 'Reason in Nature' at all.

The truth is that belief in the Omniscient Almighty being is ingrained in the nature of human soul itself. The Holy Quran says :

و اذ اخذ ربك من بنی آدم من ظهورهم ذریتهم و
اشهد علی انفسهم الست بربکم قالوا بلی شهدنا ان
تقولوا یوم القیامة انا کنا عن هذا غافلین .

"And when thy Lord brings forth from Adam's children, out of their lions, their offspring and makes them witness, against their own selves by saying "Am I not your Lord" ? They say Yea ! we do bear witness. This He does, lest you should say on the Day of Resurrection, "We were surely unaware of this." (7 : 173)

This Quranic injunction amply shows that belief in God and its inherent impression is engraved on human nature itself. The beauty of the verse is manifest by another point, and that is that sentient human nature agrees and confirms this belief in this life, so that when it again comes to the presence of God in after-life, on the Day of Resurrection, it realizes, that it had already confirmed this belief in word and deed. Thus the expression of this belief in the Supernatural Power, or what Einstein calls the Mysterious element in Nature, is not unnatural.

Nature-Worship

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Yet the irony is, that despite this inherent belief of human nature, in the Omniscience of God, man is averse to thinking more about it. He attempts to waive off this idea, by trying to beat about the bush. He admires the beauty of nature, but shuns admiring HIM, Who made manifest, the beauty of nature. He appreciates a flower but avoids enquiring about the Gardener Whose work made the flower possible.

To my mind, nature-worship in the present age has taken a different turn. Formerly, man worshipped Nature in the sense that he took the sun, the moon or the stars, as possessing diverse supernatural powers. He thought of some deities working

through these various agencies of nature. But when the folly of this idea became apparent, for he realized that Nature was essentially One in its various manifestations, he took to its outward beauty, and avoided probing into the question, whether all this miraculous work of Nature, meant only a 'Charm for the eyes', or had it anything to do with Reason, Intellect, or Action.

The less among the intellectuals under the influence of scientific manoeuvres, contented themselves by working on physical nature, while those with greater ingenuity, stopped at simple appreciation of beauty, with a tentative admission that nature had something mysterious in it. Both the attempts are half-hearted. If the unknown element in physical nature, requires investigation, why not in Nature itself. Just as the discovery of physical forces satisfies our physical needs, it is possible that investigation into the 'Mysterious', in the "unknown ways of God", may fill up our moral and spiritual quest. If man fails to keep up this balance, it is he who will be responsible for the catastrophe which is natural.

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After-Life is Logical and Necessary

Before we discuss, in brief, the necessity of life-after-death, it seems imperative to point out, that leaving aside religion, even common sense and practical reason demand the existence of a future life. Thus Kant, the great philosopher and moralist, established the moral argument as the only tenable argument for the existence of God. The argument rests on the fact, that good and evil in this world are the two forces, which require balance and an Equalizer. If the good goes unheeded for, and the evil remains unnoticed, there would be no meaning left in both. Some conditions should exist where an equilibrium be necessarily provided, and an Equalizer be there to do justice to both.

The Holy Quran accords to faith in the future life, an inportance, which is next only to faith in God. Very often all the doctrines of faith are summed up as amounting to belief in God and the future life. Thus God says:

من آمن بالله واليوم الاخر و عمل صالحاً فلهم اجرهم
عند ربهم ولا خوف عليهم ولا هم يحزنون

> "Whoever believes in Allah, and the Last Day and does good deeds—shall have their reward with their Lord, and no fear shall come upon them nor shall they grieve"[6]

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The Holy Quran not only speaks of a life after death, which opens out before man a new world of advancement. before which the progress of this life sinks into insignificance ; it also shows that the basis of that life is laid in this life. The hereafter is not a mystery beyond the grave, it begins here in this life. For the good, a heavenly life, and for the wicked, a life in hell, starts, though the limitations of this life do not allow most people to realize that order. Examples are not infrequent to show, that the good done in this world does bear fruits and the evil committed, does also have its own consequeences. The evil consequences may be termed as punishment, while the good fruits may be known as rewards ; Both are natural. A person might do good, without the desire for reward, but the reward is there. I help my neighbour with a five-rupee note, without expecting anything in return, but the smile of gratitude on his face, and the fact that his need is fulfilled gives a consolation which is itself a reward.

Thus rewards and punishments are not unnatural. When we look at nature around us, we find that the same law is at work here. Every cause has its effect, and every event, an antecedent, and a consequent. If this is so, why should man's good and evil deeds be an exception? Reason demands that the good must be rewarded and the evil punished. Hence the conception of a God Who rewards and punishes in this life, or in the next, is perfectly logical. Nothing goes against it either by way of reason or by way of practical commonsense.

Einstein's statement, therefore, that he cannot concieve of a God Who rewards and punishes, is ununderstandable. Of course there is a difference between the judgement of a man, and the judgement of God. The human judgement is faulty, and the Divine judgement is faultless. But judgement as such must exist even in the case of God. A God totally unconnected with the ways of the world is inconcievable.

Personal Name of God in Sikhism

Ibadullah Giani

The foundation of all religions, big or small, rests on the belief in the existence of God. Every religion, besides giving the attributive names of God has also devised a personal name for the Deity. Among the Sikhs the word 'Wahiguru'* is used as the personal name of God ; and with a section of the Sikhs the word Ek Oankar is lurking in the word 'Wahiguru'. A Sikh scholar says that Wahiguru is a word which the Sikhs use lovingly and reverently for God just as do the Muslims for 'Allah', the Hindus for 'Rama' or 'Krishana' and the Jews for 'Yahovah'.[1]

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Why the Sikhs have adopted 'Wahiguru' as against Muslims' 'Allah' as the personal name of God, the Sikh Saint Bhai Gurdasji says :

ਸਤਿਜੁਗ ਸਤਿਗੁਰ ਵਾਸਦੇਵ ਵਵਾ ਵਿਸ਼ਨਾ ਨਾਮ ਜਪਾਵੈ।
ਦੁਆਪੁਰਿ ਸਤਿਗੁਰ ਹਰਿ ਕ੍ਰਿਸ਼ਨ ਹਾਹਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਾਵੈ।
ਤ੍ਰੈਤੇ ਸਤਿਗੁਰ ਰਾਮ ਜੀ ਰਾਰਾ ਰਾਮ ਜਪੈ ਸੁਖ ਪਾਵੈ।
ਕਲਿਜੁਗਿ ਨਾਨਕ ਗੁਰ ਗੋਵਿੰਦ ਗਗਾ ਗੋਬਿੰਦ ਨਾਮੁ ਅਲਾਵੈ।
ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣਿ ਵਿਚਿ ਜਾਇ ਸਮਾਵੈ।
ਚਾਰੋ ਅਛਰ ਇਕੁ ਕਰਿ ਵਾਹਿਗੁਰੂ ਜਪੁ ਮੰਤ੍ਰ ਜਪਾਵੈ।
ਜਹਾ ਤੇ ਉਪਜਿਆ ਫਿਰਿ ਤਹਾ ਸਮਾਵੈ।

[ਵਾਰ ੧, ਪਉੜੀ ੪੯

"The word ਵਾਹਿਗੁਰੂ (Wahiguru) consists of (i) ਵ (v) taken from the word Vasudeva, (ii) ਹ (h) from Hari Krishana (iii) ਰ (r) from Ramaji and (iv) ਗ (g) from Govind.

*There is a devergence of views among the Sikhs as to the pronunciation of the word (ਵਾਹਿਗੁਰੂ). The majority of them pronounce it as Wahiguru, but there are Sikhs who pronounce it as Wahuguru(ਵਾਹੁਗੁਰੂ). A good deal of literature on the subject exists among the Sikhs. This is why it is said that the word Wahuguru is concealed in the word 'Wahiguru'.

The Sikh saint Bhai Muni Singh concerning the derivation of the word Wahiguru as given above, says :

> "The Satgurus or the devatas in the Sat Juga or good old times appeared in the form of Vasudeva, and Hari Krishna, in the Kaljuga (evil time), they appeared in the form of Guru Govind. Borrowing the four initial letters viz., ਵ ਹ ਰ and ਗ (v, h, r & g) from Vasudeva, Hari Krishna, Rama and Govind and putting them together the word Vahiguru has been evolved. That is, by the repetition of the four letters at a time in a combined form, the names of all the four Satgurus or devatas are automatically repeated."

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Mahant Ganesh Singh Ji says :

ਵਾਸਦੇਵ ਸਤਿਜੁਗ ਜਪੇ ਤ੍ਰੈਤੇ ਹਰਿ ਕੋ ਨਾਮ।
ਦੁਆਪੁਰ ਮੈ ਗੋਬਿੰਦ ਜਪ ਕਲਿਜੁਗ ਕੇਵਲ ਰਾਮ।
ਆਦ ਬਰਨ ਚਹੁ ਨਾਮ ਕੇ ਸ੍ਰੀ ਗੁਰ ਸਾਰ ਨਕਾਰ।
ਵਾਹਿਗੁਰੂ ਮੰਤ੍ਰ ਦੇ ਕਰਹਿ ਜੁਗ ਨਿਸਤਾਰ।
[ਗੁਰੂ ਨਾਨਕ ਸੂਰਜੋਦੇ ਜਨਮਸਾਖੀ

Another Sikh scholar says :

> "The Guruji taking all the four letters viz., ਵ, ਹ, ਰ and ਗ or v, h, r, and g evolved the word Wahiguru."[2]

It is evident that the word Wahiguru consists of four initial letters taken from the names of avatars of the well-known four periods of Hindu calender. The idea originated with Bhai Gurdasji, who, besides speaking of Kaljuga also mentions Gobind ? Does Gobind mean 'Har Gobind' who was the sixth of the Sikh Guru Successors of Nanak. How could Nanak, the Founder of Sikhism, borrow the letter ਗ (g) from the name of a person who was to follow him fifty years after his death ? If it means Gobind Singh the last of the line, it becomes still more ridiculous for there is a span of two hundred years between Nanak and

Gobind Singh. Moreover Bhai Gurdasji died long before Gobind Singh was born. How could he mention Gobind Singh in his waran. Accordingly a Sikh scholar in this connection says :

> "Gurdasji and Har Gobind were contemporaries, the former ought to have taken the letter (h) from Har Gobind and not ਗ (g) and for reverance' sake he ought to have taken N from Nanak. Gobind which apparently means Gobind Singh, the last of the line, was not born in Gurdasji's time." This shows that this "Pauri" (couplet) is an interpolation of the later period and it has nothing to do with the waran by Gurdasji."[3]

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Pandit Kartar Singh Ji of Dakha says that this "Pauri" is an interpolation of the later time and it does not concern Bhai Gurdasji at all.

Another Sikh scholar in this connection says :

> "Bhai Gurdasji has referred to the derivation of the word (Wahiguru) in his 'waran' and thereby means to say that it is a comprehensive word and covers all forms of true and complete worship of the Gurus just as by watering the roots of a tree, the branches automatically receive nourishment or the food that reaches the stomach, supplies nourishment to all parts of the body, similarly the repetition of the word (Wahiguru) comprehends complete worship to the exclusion of all avatars, deities and prophets."[4]

Another Sikh scholar in contradiction to the above derivation says :

> "The word ਵਾਹਿਗੁਰੂ (Wahiguru) concerns the ten Gurus of the Sikhs, in other words the Sikhs have been urged to worship the ten Gurus, just as the Hindus worship Rama, Krishna, Shiva, etc."[5]

Who devised the word ਵਾਹਿਗੁਰੂ (Wahiguru) as the personal name of God ? The Sikh scholars have divergent views about this

question. Some of them hold the view that it was Nanak himself who devised this word for God, as says the well-known Sikh poet Bhai Santokh Singhji :

ਸ੍ਰੀ ਗੁਰ ਨਾਨਕ ਸਿਖਨ ਹੈਤ ।
ਸਿਰਜਿਓ ਵਾਹਿਗੁਰੂ ਮੰਤ ਚੈਤ ।

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"Guru Nanak for the first time used this word for God."[6]

Giani Udham Singhji of Delhi writes :

"Guru Nanak has reverently used all names for God, such as Allah, Ishwar, God, Rama, Hari, Govind, Narain, etc. But he coined the word (Wahiguru) as a comprehensive name including all the attributes of God."[8]

But another Sikh Schlar says :

"When Guru Gobind Singh administered *Amrit* to the Sikhs, he initiated 'Wahiguru' as the Gurmantar for all the Sikhs, which, by usage, has become established and the byword for the whole Sikh community, no matter whether it is traceable in the Sikh history or not ; it is enough to know that it was ordained by Guru Gobind Singh as such".[11]

This reference shows that the word 'Wahiguru' was initiated by Guru Gobind Singh but still the question remains when did he initiate it and where is it to be found ?

On the contrary, there are scholars among the Sikhs who hold the view that the word Vahiguru was never used in the whole history of Nanak as the personal name of God not even in the time of the early Gurus. The well-known historian Sardar Karam Singhji says :

"It is admitted on all hands that the word Wahiguru was used for the first time in the time of the fourth Guru. It was never used in writings during the time of the first three Gurus."[12]

Another Sikh Scholar says :

"To use the word 'Wahiguru' in the same sense as Allah, Ishwar or God, may not be fair, because it nowhere occurs in the Bani of the fifth Guru, may, not even in the Bani of all the ten Gurus of the Sikhs".[13]

Another Sikh scholar says :

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"The words Allah, God, Rama, Hari, Ishwar, Govind, and Narain, no doubt, occur in the Granth Sahib, but the word Wahiguru was never used in the Sikh scriptures except in *Bhaton ke Savayye*. No Sikh Guru ever emphasised the repetition of the word for his disciples."[14]

In this connection it is also said :

"The word Wahiguru nowhere occurs in the Bani of the ten Gurus from the beginning to the end."[15]

Derivation of the word (Wahiguru)

True it is that modern Sikhs use the word Wahiguru as a personal name for God. But there is no concensus of opinion among the Sikhs about its derivation and usage. It is said that it is a compound word consisting of wah and guru ; wah is Persian and guru is Sanskrit. Muslims spoke Persian and the Hindus spoke Sanskrit. The combination of wah and guru became the personal name of God. Wah means strange, bewildering ; guru means the light. Wahiguru, then, means the bewildering light of the Heavens and pertains to the person and attributes of God Almighty.[16]

Another version is that the Wahiguru is composed of two words, wah and Guru ; wah is an Arabic word which means bewildering, strange ; guru is a Sanskrit word which means one who gives spiritual light."[17]

On the other hand, there are Sikh scholars who go so far as to say that it is an idolatrous word. Wahiguru may mean, ਪੰਨ ਗੁਰੂ which, on the authority of the Granth Sahib, may not be used for God Almighty but for the ten Gurus whose worship is

emphasised like the Hindoo deities such as Rama, Krishna, Shiva etc., etc.

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Woman In Islam

Khwaja Zahur-ud-Din Butt

It is a matter of great regret that the short Ministry of Jesus (On whom be peace) did not leave him time enough to improve the existing conditions of women.

In fact, the teachings of the New Testament are mainly responsible for female debasement in Christiandom.

St. Paul says :

"Of the woman, came the beginning of the sin and through her we all die".

Again he says:

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"Adam was not deceived but the woman being deceived was in the transgression". Ideal wifehood in Christianity was subordination and subservience. Here is St. Pauls's verdict on the point, "Let the woman learn in silence with all subjection for I suffer not a woman to usurp authority over the men but to be in silence"[1]

Women according to the Bible are to be ruled over by men.

It says :—

"Thy desire shall be to thy husband and he shall rule over thee."

Again :

"Neither was the man created for the woman, but the woman for the man". (First Corinthians)

In the Book of Genesis, we read :

Upon all women rests the curse of Eve. Their doom is to desire. "The Bible regards women to be unclean. It says, "Who can bring a clean thing out of an unclean. Not one, what is man

that he should be clean and he which is born of a woman that he should be righteous". (Job XIV, 4 and XV, 14)

The reply of the Prophet Jesus to his mother as reported in the Gospels, when she addressed him is calculated to degrade woman-kind, he said :

Woman who art thou, what have I to do with thee". According to the Bible mothers concieve the children in sin, It says : "Behold I was shapen in iniquity. In sin did my mother concieve me". Ps (5 : 15)

On the other hand, one of the glories of the Holy Quran is that it raised the status of women which had reached its lowest ebb in all the nations of the earth. The Holy Quran devoted one full chapter to the subject of women and to honour woman named the chapter after her, as the title of the 4th chapter is entitled "WOMEN". The very first verse of the chapter is the keynote of the reform introduced by the sacred book of Islam.

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It runs thus :—

يا ايها الناس اتقوا ربكم الذى خلقكم من
نفس واحدة و خلق منها زوجاً . . . . . .
عليكم رقيباً .

"O men fear your Lord who has created you and of his kind created his wife and from these has spread abroad as many men and women. And fear your Lord in Whose name ye ask mutual favour and reverence the wombs that bear you. Verily God is watching you". (4 : 2)

This verse clearly teaches that man and woman come from the same essence and possess the same soul and, therefore, man finding her weak should not slight her or make light of her position in any way. The Holy Quran has taught men to reverence womanhood.

The Holy Quran says :—

"Reverence the wombs" (Women). It is the mother that gives the world its ideals and the possibility of their realisation for as the Holy Prophet of Islam put it, "Paradise lies at the feet of thy mother". "Ideal wifehood in Islam is Love, affection and tenderness and not subordination and subservience. Here is the authority from the Holy Quran, "One of his Signs is that He has created wives for you of your own species, that you may be comforted with them and has put love and tenderness between you". It is difficult to find elsewhere a higher ideal of mutual relations of man and woman based upon love, affection and equality. The Holy Quran wants Muslims to treat their wives well. It says,

و عاشروا هن بالمعروف

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"Live and associate with women kindly" (4 : 19)

Wherever women are alluded to in the Holy Quran, the greatest love and affection is enjoined, love for the mother being almost taken for granted and kind affectionate treatment for the wife being insisted on in the strongest terms.

For example :—

و براً بوالدتی

"And say that the Lord has ordered me to be dutious to her that bore me". (19-33)

Again,

و قضی ربك الا تعبدوا الا اياه و بالوالدين احساناً

"We have enjoined on man to show kindness to parents, with pain his mother bears him and with pain brings him forth". (14 : 15)

And still again :

هن لباس لكم و انتم لباس لهن

"Your wives are a garment for you and you are a garment for them", implying that men should be as particular and careful about their treatment of women as they are about their dress. The Holy Quran desires a husband to consider his wife a means of life and happiness as his fields are. The more the fields are taken care of the more they produce means of subsistance and comforts. So also the more a man cherishes his wife, the more happiness of soul he can draw, says the Holy Quran,

نساؤكم حرث لكم

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"Your wives are a tilth for you". (2. 223)

According to the teaching of the Holy Quran God has placed abaundant good in womankind, we read :

"Treat them (women) kindly ; then if you hate them it may be that you dislike a thing, while God has placed abundant good in it". (An-Nisa 20) Islam raised wowen from the condition of being property to that of proprietor. The Holy Quran says, Men ought to have a part of what their parents and kindred leave and women part of what their parents and kindred leave, let them have a stated share". (An-Nisa) The rights of women against their husbands are similar to those which the husbands have against their wives. Mark the following remarkable verse in the Holy Quran :

و لهن مثل الذى عليهن

"And they (women) have rights similar to those against them in a just manner". (2-228)

The Holy Prophet of Islam was very particular about female education.

He said :

"To acquire knowledge is the equal duty of a Muslim, man and woman. Mark the word

Duty in this remarkable saying of the Holy Prophet. There is a verse in the Holy Quran which guarantees equally to men and women all kinds of moral and spiritual progress. It runs thus : "Truly the men who resign themselves to God and the women who resign themselves, the believing men and the believing women, the devout men and the devout women, the men of truth and the women of truth, the patient men and the patient women, the humble men and the humble women, the men who give alms and the women who give alms, the men who fast and the women who fast, the chaste men and the chaste women and the men and women who oft remember God : For them God has prepared forgiveness and rich recompence" (33 : 35)

The Holy Quran has emphasised women's personal right to enter paradise.

It says :

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"Enter into paradise, Ye and your wives, whoso does the things that are right whether male or female and is a believer shall enter into paradise." In his sermon on the plain of Arafat the Holy Prophet of Islam said, "Treat your women well. You have taken them on the security of God and have made their persons lawful unto you by words of God". There is a report which attributes to him the following noble and beautiful words, "The best of you is he, who is most kind to his wife and I am the kindest of you all to my wives".

Let us remember some of the sayings of the Holy Prophet of Islam on the subject of women. He says :

"Women are twin halves of men".

"God enjoins you to treat women well for they are your mothers, daughters and aunts".

"Those men who beat their wives do not behave well".

"He is not of me who teaches women to stray".

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"The rights of women are sacred, see that women are maintained in the rights attributed to them". The world and all things in it are valuable but the most valuable thing in the world is a virtuous woman.

"A husband must not hate his wife and if he be displeased with one bad quality in her then let him be pleased with another which is good". Give your wife good counsel and if she has goodness in her she will soon take it, and do not beat your noble wife like a slave".

"Fear God in respect of your wives for verily they are your helpers."

"Feed her (your wife) when you take your food, give her clothes to wear when you wear clothes, refrain from giving a slap on her face, even abusing her".

"Woman is a sovereign in the house of her husband".

—: o :—

Is this True Representation ?

Alhaj M. M. Siddique, Ahmadiyya Missionary, Singapore.

A few days ago, I came across the Second Edition of Junior Pears Cyclopaedia in a library here in Singhapore. It is undoubtedly a very handy and favourite family reference book that ought to be in every home. To a layman it explains the wonderful things of the modern world in a simple and concise manner and guides him to thousands of worth-knowing facts and formulas to his satisfaction.

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I have however, noticed some historic errors and theological misrepresentations in it which would grossly mislead its readers and wound the susceptibilities of Muslims throughout the world, if left uncorrected. The contributor to the records of historic and religious events in this book has consciously or unconsciously, recorded that in C 616 the Holy Prophet Muhammad *on whom be peace and the blessings of God* proclaimed to be *the only true Prophet of Allah*, that in C 628 he wrote to all rulers of the earth, *demanding* that they should acknowledge the One True Allah, that his Successor Abu Bakar led the Arabs out of the desert to achieve Muhammed's aim of making the whole world submit to Islam and that in C 669 the Muslims captured Alexandria and destroyed its famous Library.

I think, a person having even a scanty and superficial knowledge of the Islamic history and the Quranic teachings would explicitly affirm that not even once throughout his life did the Holy Prophet of Islam *on whom be peace and the blessings of God* claim to be the *only* true Prophet of Allah. On the contrary, he not only acknowledged the prophethood of all the true prophets and heavenly reformers who had appeared before him but also claimed to be a perfect pattern and prototype of them all. What is more, the Holy Quran is full of references of the true prophets of Allah and in many of its lengthy chapters even their history and brief biographies are revealed. In fact, some of them are even cleared of the imputations and false charges laid against them by their so called followers as well as opponents. Says the Holy Quran :

"And certainly we raised in every nation an

apostle saying serve Allah and shun the devil." Ch. XVI V. 36.

"Surely, We have sent revelation to thee, as We sent revelation to Noah and the prophets after him ; and We sent revelation to Abraham and Ishmael and Isaac and Jacob and his children and to Jesus and Job and Jonah and Aaron and Solomon and We gave David a Book." Ch. 4. V.164.

There is no more truth in the second and third allegations than is in the first one. It is true that the Holy Prophet of Islam *peace and the blessings of God be on him* wrote to almost all the then great rulers of the earth and invited them to accept the call of the One True Allah ; but it was in no wise a demand or command from him. The texts of his letters to the rulers clearly show that, in so doing, he only discharged his duty as a Messenger of Allah and respectfully conveyed Divine Messages to them without the use of any pressure whatsoever. Similarly an honest and unbiased study of the tenets of Islam and its history would reveal to one convincingly that the Holy Prophet Muhammad's Successor Abu Baker never led the Arabs out of the desert with the aim of encroaching upon others aggressively, and that the impression given by the Cyclypaedia in this respect is baseless.

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So the early Muslims never offended or disturbed any peace loving peoples and fought wars only in self-defence. It is true, however, that they left the desert and went out to the uttermost corners of the earth as preachers and traders and thus spread the teachings of Islam everywhere by peaceful means.

As for the last point, I think nothing can be farther from the truth than the allegation that Muslims destroyed Alexandria's famous library. The fact is that actually it was not the Muslims but some of the Christian rulers themselves who had burnt this library long before the advent of Islam. Professor Philip Hitti of Princeton University who is a well known authority on Arab history and Semitic Literature says the following in this respect in his book The History of the Arabs P. 116 :—

"The story that by the Caliph's order Amr

for six long months fed the numerous bath furnaces of the City with the volumes of Alexandrian library is one of those tales *that make good fiction* but bad history. The great ptolemaic Library was burnt as early as 48 B.C. by Julius Caesor. A later one, referred to as daughter library was destroyed about A.D. 389 as a result of edict by the Emperor Theodosius. At the time of the Arabs, therefore, no library of any importance existed in Alexandria, and no contemporary writer ever brought the charge against Amr, or Omar the Caliph. Abdul-Latif Al-Baghdadi who died as late as A.H. 629 (1231) seems to have been the first to relate the tale. Why he did it we do not know. However, his version was copied and amplified by later authors."

It is obvious that the burning of a great and famous library like that of ancient Alexandria by the Arab Muslims should have created an uproar and furore in the Christian world of that period. But it is very amazing that the first reference of it appears only in a laudatory and entirely apocryphal acccunt of early events given by a man (A. Latif Al-Baghdadi) who lived almost six hundred years later, in his book *Al-Ifadha wal Itebar*. It is only from this source that some of the later authors seem to have copied the tale. Thus it is not so difficult for a fact-finding person to conclude that the whole story of the burning of the Alexandrian ancient library by the Arabs is a fabrication, pure and simple especially when the love and keen interest of the Arabs in the study of literature and their achievements in this respect in their period of prosperity are taken into consideration.

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Thus it will be seen that the Junior Pears Cyclopaedia contains some historic errors and misrepresentation of Islamic teachings and theology. The charges levelled against Islam and Muslims are incorrect and baseless. I am sure that the publishers will take necessary steps to correct these errors in the next edition of the Cyclopaedia.

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